1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

the affected arm. The leech gave a pillow and a mat to the Tongan woman who taught her. The disease may be produced by witchcraft.

Lolokumete.—All the organs of the body pain; sometimes internal discharges occur, which are fatal; sometimes external pus does not appear until after four or five months. It can be produced by witchcraft.

If a person is ill with this disease and the owner of the cure cannot attend, he will say, "Go and tell the patient I cannot go. If it is my disease, when you get there he will find relief; if it is not mine he will not be relieved." As he speaks, the patient recovers. The leech also touches and so knows whether it is his disease.

Treatment for Pregnancy and Birth [23]

Pregnancy is called *mbukete*. Medicines (*wai*) to produce children are called *wai ni luvea*; in some of them the *vativati* fern is used. "It varies," says one wise woman "in the case of abdominal pains. Some women who have no children merely 'bathe' (*sili*) [p. 162] in order to turn the uterus the right way, because hard work such as fishing and carrying burdens turns the path of the child. The test [? efficiency: *i vakandinandina*] is my hand." After this treatment the woman may use a medicine called *wai ni nda*.

Scrape one stick each of *waleanggio* and *waroiwaro;* wrap the scrapings in the reticulum of a coconut palm, soak in water, squeeze; give to drink. If the remedy fails, the following is tried: scrape the bark off a branch of lemon tree, make an infusion, and give to the patient to drink; cut up fine a leaf of *makota* and with it rub the belly; this is the ointment. Only the wife drinks.

A foetus is in the early stages described as "blood." A distinction is made between abortions which are called *lutundra* (fallen as blood) and miscarriages, described as "the child has fallen." In Mba I was told the first term was used when the foetus was anything up to five months old.

Abortion is procured, but details are hard to obtain, as the practice is now a criminal offence. It is called "causing to fall," also "child-pricking," "pricking in the belly." These terms sufficiently express the method. Formerly it was very common. The people of Wathiwathi used to destroy the children of all their women who married into Tumbou so that they should have no *vasu*, that is sister's sons (p. 40) to be a burden upon them.

After eight months pregnancy a woman is given a slippery medicine called *wai ni kuita kumbe*, octopus of the atlantoid membrane. The disease appears "in the path of the child." It makes the membrane hard and spreads round the waist.[24] The medicine makes it easy to detach the membrane and for the child to be born.

Treatment.—Scrape together one stick of *rouga* and one of *ematu*, make an infusion for the patient to drink.

[23] For the medical terms of this chapter I am indebted to Dr. W. MacDougall.

[24] The membrane gets hard in parts and is liable to stick in consequence of syphilis. Dr. B. G. Corney writes that he has never met with a case of syphilis in a native Fijian; and there is no authentic case on record. Adhesion of the placenta may, he thinks, be the consequence of yaws which is a close relation of syphilis.

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

554 585 614 wooden bowl, and a few girls sat on the fringe of the circle but did not drink.

The men were joking and telling stories. One told a yarn [164] about two men present who had both legs grotesquely swollen by elephantiasis. As healthy young men these two had left Fulanga to seek wives on Namuka, an island famed for its beautiful girls. They were absent nine years, but when finally they returned, instead of lovely young brides they brought home swollen legs from Namuka! This story was greeted with roars of laughter in which the two men joined. One of them, however, immediately retaliated with a long tale of the exploits of his ancestors, to which the others listened politely.

[252] Most of the women and girls were busy in the kitchen houses, steaming edible greens which they boiled with fish in coconut cream for the feast. They made wreaths of leaves, flowers, and strips of hibiscus bark to wear around their necks, and stuck sprays of sweet smelling flowers over their ears. The young men were busy making a pudding of the 252 starch of a tuber (*Yacca pinnatifida*). They stirred red-hot 585 stones in a wooden bowl filled with the starch mixed with water. Toward noon, two large earth ovens, full of ripe breadfruit, sliced pumpkin and tapioca pudding were covered with green leaves and earth. Two hours later the ovens were opened and the food was removed and placed in baskets until its distribution after the ceremonial exchange of property.

585 614 The bride and groom took no part in these festivities. The bride, looking none too happy, sat with a group of women in the house of the groom's father which was her headquarters. If her father had been living in the village his house would have been used. The groom, looking dull and bored, stayed in or near his headquarters on the other side of the village. In the middle of the afternoon when the ceremonial exchange of property (called *solevu*) between the two inter-marrying

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

753 rooted in the Lauan fundamental psychological set, for on matters dealing with the vital forces of the clan—life, sickness and death—the natives are naturally very slow to change. Hence the introduction of modern hygiene and medicinal measures is bound to be a painstaking and difficult process.

539 BIRTHS EXCEED DEATHS

Oi lei nonggou turanga ko sa mbui ti au!
Sa lako e na sala ka senga ni lesu tale mai!

Alas, my chief, alas!
He has gone along the path and will never return!

Death chant for the chief of Fulanga.

● 164 731 BEFORE the coming of the white man the Fiji islands, like other South Sea groups, had a limited variety of disease germs. Yaws, ankylostomiasis, leprosy, and elephantiasis were present, probably also tuberculosis. It is doubtful whether or not there was dysentery. Malaria, venereal disease, and infectious fevers such as measles, influenza, and whooping cough were absent. As in other parts of the Pacific new varieties of disease germs, brought by the white man, were fatal to the natives who had no resistance or immunity against them. The most disastrous epidemic recorded in Fiji was that of measles in 1875, one year after annexation of the islands by Great Britain. It is estimated that this epidemic wiped out one-third of the entire population of Fiji, and aged Lauans who survived it still tell how they helped to bury the dead of their villages. The people of Muanaithake, Fulanga, say that a row of skeletons on the beach some distance southeast of the village bears witness to this great tragedy, during which the living could not find time to bury the dead.

161 164 731 In 1881 the native population had fallen to 114,748, in 1891 to 105,800, and in 1905 to a low point just under 87,000, mainly because of dysentery, whooping cough and a second epidemic of measles. For the next six years the population remained

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

stationary. In 1911 it began a slow but steady increase which has continued to the present, with the exception of the influenza epidemic in 1918, which reduced the population to the lowest point, 82,000 in 1919-20. In 1936 the native population of Fiji reached 97,651.[63]

The colonial government has been directly concerned with the Fijian population problem, and has made great efforts to prevent depopulation and bring about an increase in the numbers and health of the natives. In 1893 a commission was formed to study the problem of remedies for depopulation, and its monumental recommendations have formed the basis for modern health and medical policy in Fiji and other parts of the Pacific.[64]

The death rate has fallen from over 50 per 1,000 in 1891 to the lowest point of less than 18 per 1,000 in 1933. Chiefly because of dysentery, enteric fever, and pneumonia it rose to 28 per 1,000 in 1936. Dr. S. M. Lambert, director of the Rockefeller Foundation work in Fiji, states "historically the death line shows, to my mind, what constructive medical work can do for a native people. The gradual fall in the death rate can almost be measured in terms of the expansion of medical effort."[65]

[63] In 1936 the total population of Fiji was as follows:

	Persons	*Percentages*
Europeans	4,028	2.03
P.E.N.D. (Anglo-Fijians, Anglo-Polynesians, and others)	4,574	2.31
Fijians	97,651	49.22
Indians	85,002	42.85
Polynesians	3,553	1.79
Melanesians	1,616	.82
Chinese	1,751	.88
All others	204	.10
	198,379	100.00

(Colony of Fiji, Census Report, 1936, p. 4.)

[64] For recommendations of this commission see *Report of the 1893 Commission on Fijian Depopulation.*

[65] S. M. Lambert, *"The Depopulation of Pacific Races,"* Bishop Museum Special Publication 23, Honolulu, 1934, p. 22.